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D I S C O U R S E

O N T H E

N A M E J E S U S.

A C T S xix. 17.

*And the Name of the Lord JESUS was
magnified.*

By B. G R O S V E N O R.

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M D C C L X X V I I I.

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DISCOURSE

ON THE

NAMES OF THE



BY HENRY G. O. F. H. O. F.

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A
DISCOURSE
ON THE
NAME JESUS.

MATT. I. 21.

And thou shalt call his name JESUS, for he shall save his people from their sins.

WHEN God brings his first begotten into the world, the Holy Ghost prepares him a body, the Angels bring him down a name, they sing his birth, and adore his person*. They had no such need of him, nor interest in him, as we have; and yet they gladly minister to the heirs of salvation, and to the Author of it too. Here is one of them, very seasonably rescues poor Joseph

* Heb. i. 6.

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from

from his perplexity, scatters his doubts and fears, and makes his uneasy suspicions give way to the joyful expectation of the most wonderful birth, and the most excellent person, that ever was in the world. Where he suspected sin, he found a Saviour from all sin: For, *while he thought on these things, behold the Angel of the Lord appeared unto him in a dream, saying, fear not, Joseph thou son of David, to take unto thee Mary thy wife, for that which is conceived of her, is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins*¹.

I. We shall make some remarks upon the *Name* itself.

II. Speak to the *reason* here given for this *Name*; *for he shall save his people from their sins*. And then,

III. Point out the *use* that is to be made of so lovely a *Name*, and thereby make the subject as practical as we can.

I. To make some remarks upon the name *JESUS*.

¹ Mat. i. 20, 21.

§ 1. It seems to be a *personal* name, and not a name merely of office, as are the names of *Christ*, *Messiah*, *Mediator*.

It was a name well known, and frequently used among the *Jews*¹. The book of *Ecclesiasticus* is called the wisdom of *Jesus*, the son of *Syrac*, and that *Syrac* was the son of another *Jesus*; and we read of one *Jesus*, who was called *Justus*, *who was of the circumcision*², and of *Jesus* the son of *Josedec*, high-priest, who accompanied *Zerubbabel* their prince, in restoring the people and religion of the *Jews*, after the captivity; and of another *Jesus*, who was deposed from the Pontificat by *Herod*, to make way for *Simon*³. We find this best of names upon one of the worst of men in the apostles days; as it is now worn by one of the worst of societies in ours. In the apostles days there was a *sorcerer* so called, in the isle of *Paphos*. *They found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus, or the son of Jesus*⁴. And in our days, we see this name prostituted to denominate the vilest society of men upon earth; who call themselves the society of *Jesus*, by the same figure of

¹ The *Jews* had several priests that were called by this name *Jesus* or *Jeshua*; it was with them a name of some ostentation and vain glory, as if they were the *saviours* of the people, and the men of the greatest usefulness in the world.

² Col. iv. 11.

³ *Joseph. Antiq.*

⁴ Act. xiii. 6.

speech as our late *Mohawks* called themselves the *New Reformers*. The *Society of Jesus!* because they confound the doctrine, debauch the worship, and destroy the worshippers of *Jesus!* and have no more relation to the name, than as it was formerly worn by *Bar-Jesus*, the forcerer and false prophet, which goes a good way in their character¹.

§ 2. JESUS is the same name with *Joshua*; it is the *Greek* name for *Joshua* in the *Hebrew*, and is of the same signification².

There were two of that name under the *Old Testament*, (as one observes) that were both of them illustrious types of Christ. *Joshua*, who was *Israel's* captain at their first settlement in *Canaan*, and *Jesus* that was *Israel's* high-priest, at their second settlement after the captivity³, St. *Stephen* calls the first *Jesus*. Speaking of *Joshua's* carrying the people of *Israel* and the tabernacle into *Canaan*, he says, *which* (tabernacle) *our fathers that came after* (*Moses* was dead)

¹ — that order which invenoms even poison itself, and makes the *Roman* religion much more malignant and turbulent than otherwise it would be. *Chilling. Ded.*

² *Rabbenn Haccadosh* saith, because *Messias* shall save men, he shall be called *Joshua*: But the heathen of another nation, which shall embrace the belief of him, shall call his name *Jesus*: *Lightfoot's Harmony*, p. 419.

³ Which name *Jesus* (adds he) you will find designed in that prophecy, Gen. xlix. *Until Shilo come, and to him.*—where the first letters of the three *Hebrew* words, *Jabbo*, *Shiloh*, *Velo*, make up the name *JESHU*. Mr. *Henry* in loc.

brought

brought in with *Jesus*, into the possession of the Gentiles, whom God drove out before the face of our fathers¹. And when the apostle *Paul* argues that these possessions were not all that God intended for them, nor all the rest design'd from *David's* exhortation, which would then have been needless: He says, for if *Jesus* (i. e.) *Joshua* had given them rest, then would he not afterwards have spoken of another day².

Joshua's first name was *Hoshea*, (a Saviour) or if it be supposed imperative, *Lord save*; but *Moses*, to confirm their faith upon the borders of *Jordan*, prefixed the first syllable of the name *Jehova*, and made it *Jehoshua*, and puts it into a conjugation, that imports as much as the *Lord shall save*. And *Moses* called *Oshea* the son of *Nun*, *Jehoshea*. The *Messiah*, who was to bear the name of *Joshua* or *Jesus*, has the whole of God's name in him; God says, *My name is in him*³. His name is *Jehovah*, our righteousness⁴, and *Immanuel*, God with us⁵.

¹ Acts vii. 45. ² Heb. iv. 8. ³ Numb. xiii. 16.
⁴ Exod. xxiii. 21. ⁵ Isa. vii. 14. The prophet *Isaiah* says, The Virgin shall call his name *Immanuel*, God with us; the Angel says, *Luc. i. 31. Thou shalt call his name Jesus*, and St. *Matthew* says, ch. xxi. 23. that in calling him by that name, the prophecy of *Isaiah* was fulfilled, as if we were to understand thereby, that he must be both, who could be either; *Immanuel*, and *Jesus*, God with us, our Saviour.

Of this change of *Joshua's* name, it is observ'd, by some learned men, that the *Jews* have taken little or no notice; and whereas they have never done with remarking upon the change made in the names of *Abraham* and *Sarah*, they take little or no notice of the change made here, merely as it is thought, because it does unavoidably point to the person of *Jesus*; of whom this *Jehoshua* carries so plain a type, both in his name, and in his remarkable actions:

In his name *Jehoshua*, which signifies, *the Lord shall save*; which in process of time was contracted to *Joshua* or *Jeshua*, which omitting the last letter, is *Jesku*, and adding the *Greek* termination, is *Jesus*':

And in his character and actions, *Joshua* was an eminent type of *Christ*. *Joshua* came in the room of *Moses*: So does *Jesus*, and his Gospel succeed *Moses's* law, and does that for us which the law could not do, in that it was weak through the flesh. *Joshua* fought their battles, subdued their enemies, and led them into the promised land: So does *Jesus* subdue all his and our enemies; triumphs over principalities and powers, making a show of them openly; and by treading down Satan under our feet, makes us more than those conquerors, who under *Joshua* set their feet upon the necks of kings. *Joshua* went

* *Pearson* on the creed.

himself

himself first into *Canaan*, before he brought the people in thither: So *Christ* went first into the heavenly *Canaan*, *whither our fore-runner is entered* before, to prepare a place for us. *Joshua*, by the sound of *Rams-horns*, threw down the walls of *Jericho*: *Christ*, by the foolishness of preaching, throws down strong holds, and saves them that believe. *Joshua* commanded the Sun to stand still: *Jesus's* miracles demonstrate all the course of nature to be under his controul. *Joshua* carried the people of God into one rest: *Jesus* leads his people into that rest, that remains for the people of God. *Joshua* had his name by a special designation, to signify what he should perform, *viz.* Save them from their enemies, and bring them into the promised land: *Jesus* had his name given him by a special appointment, to signify that he will also perform to his people, all that, which his name signifies; *viz.* That he shall save his people from their sins'.

'Tis

' Tho' *Joshua* is not expressly mentioned in the *New Testament*, as a type of *Christ*, yet all agree he was a very eminent one. He bore our Saviour's name, as did also another type of him, *Joshua* the high-priest, *Zech* vi. 11, 12. The *Septuagint*, giving the name *Joshua* a *Greek* termination, call him all along *Ἰησους*, *Jesus*, and so he is called, *Acts* vii. 45. *Heb.* iv. 8. *Justin Martyr*, one of the first writers of the Christian church, (*Dialog. cum Tryph.*) makes that promise, *Exod.* xxiii. 20. *Mine Angel shall bring thee into the place I have prepared*, to point at *Joshua*; and

'Tis a name of the most emphatical signification: The nearest word that the *Greeks* have for it, is Σωτης, a Saviour, a word which the *Latins* are much at a loss to reach the emphasis of, by any of their own.

The *Roman orator* tells us, there is no one word in their tongue that can do it'. This (Σωτης, Saviour,) is added to the name *Jesus* in the *New Testament*: not only by way of explication, but of emphasis; *of this man's seed bath God according to his promise rais'd up a Saviour Jesus*².

3. This name *Jesus* was given by God by the *ministration of Angels* before he was conceived³. Not by private fancy, as people give names to their children according to their humour: Not by his mother *Mary*, or his reputed father *Joseph*, in relation to whom he was born: Not by any man, but

and these words, *My name is in him*, to refer to this, that his name should be the same with that of the Messiah: It signifies *he shall save*. *Joshua* saves God's people from the *Canaanites*: Our Lord saves them from their *sins*. Christ, as *Joshua*, is the *captain of our salvation*, a leader and commander of the people, to tread Satan under their feet, and to put them in possession of the heavenly *Canaan*, and to give them rest, which (it is said, *Heb. iv. 8.*) *Joshua* did not.

Henry's *introduc't. to the book of Joshua*.

¹ *Hoc quantum est? Ita magnum, ut Latino uno verbo exprimi non possit, is est nimirum Soter qui salutem dedit, in verrem orat. septima. Grotius* thinks the world *sospitator* to be *eiusdem originis & efficaciae*. Grot in loc.

² *Acts xiii. 23.* Σωτηρα 'Ισρα' ³ *Luke i. 31.*

by

by God himself. The God that knew his nature, temper, office and designs, gave him a name fuitable to them all; it was certainly fit that no human device should have any share in an affair of this sort.

4. It was solemnly *put upon him at his circumcision, and when eight days were accomplished for the circumcising the child, his name was called Jesus, which was so named of the Angel, before he was conceived in the womb*¹. It seems to have been the custom to give the names of children at their circumcision, but here it was exceeding proper; and was not without its mystery and signification. His circumcision was the beginning to act a part, fuitable to his name; it was here he shed his first blood, and gave earnest of pouring out the whole, *to save his people from their sins*². Our Lord in his circum-

¹ Luke ii. 21.

² It is observed that he bled six times in all, in his *circumcision*; *bloody sweat*; if that was blood, as is commonly supposed: *Scourging, crowning with thorns, nailing to the cross, &c. Piercing his side.*

“ Early, oh my Redeemer, thou beginnest to suffer for us, and with the first drops of thy blood receivedst that name which was to be perfected in shedding the last of them, *that thou mightest save thy people from their sins*. Oh sweet and amiable name of *Jesus*! Let every knee bow in thee, and every mouth pronounce thee with reverence; for all the serene peace, and joy, security and comfort, that a creature is capable of, is wrapt up in this, that the *Son of God* is pleased to be called *the Saviour of men*. *Bonnel's Medit.* in Luke ii. 21. with the alteration only of one word.”

B

cision

cision entered upon his part, and suffered those things that belonged to the meaning and design of his name. By this, he was admitted a member of the *Jewish* church, his own people, whom he came to *seek and to save*. By this, he became subject to the law of God; bound to its duties, and obnoxious to its penalties: by this he shewed himself the *seed of Abraham, in whom all the nations of the earth were to be blessed*. By this he offered to God the *first fruits* of that precious blood, by which the church is bought, and our consciences are pacified, and justice satisfied. By this he gave early proof of his love to us, that he shed his blood for us when he was but eight days old. Finally by this, he became obliged to do and to suffer, all that which was necessary to fill up the import of the name *Jesus*, that was now put upon him, as if he had said, Here is my name, *Jesus*, a Saviour, and here is my *blood* to answer it, and make it good.

5. The name *Jesus* is mentioned as the *substance of the Gospel preaching*, as comprehensive of the *whole method of salvation*, Acts viii. 35. *then Philip opened his mouth and began at the same scripture and preached unto him Jesus*. This preaching *Jesus*, to be sure, was not the bare repetition of his name, but the representation of what that
name

name contained, laying before the Eunuch the proper evidence, that this *Jesus* was the *Messiah, the son of God*. So much of the story, of the character, life and death of *Christ*; so much of his doctrine, and of the way of salvation, as their time would allow; and was sufficient to convince him and persuade him to confess as he does in v. 37. *I believe that Jesus Christ is the son of God*. Upon which confession he was baptized; a very short one indeed, but comprehensive, and as *Beza* observes upon that verse 37. *It contains a perspicuous summary of that form of confession which was demanded of the adult that were to be baptized, and was used in those truly apostolical times: And plainly declares what it is to be baptized in the name of Christ*. Bez. in loc.

6. *All his other names center in this name Jesus*. He had never had the name *Christ*, the *Anointed*, but in order to be *Jesus*, the *Saviour*. The names of *Messiah*, *Immanuel*, *Shiloh*; the *ἰερχόμενος*, the *Mediator*, all these names are put on, for the sake of this one, that he might be our *Jesus*.

7. In the sense of it here, and the reason of his wearing it, it is a name peculiar to himself. Superstition and idolatry, flattery and ambition, have given the name of *Saviours*, to them that were no Gods'. To

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them

* *Διὶ σωτηρίας*. So *Æsculapius* and *Hygiæa* or *Salus* were called, and one of the *Ptolmy's* of *Egypt* was firnamed *Soter*,

them that have done little good in the world, but our Lord wears the name in a sublime sense, that none but himself is capable of, *viz.* *Because he shall save his people from their sins*, which is the next to be considered.

II. The *reason of his Name*, which is taken from its signification; and his designs of coming into the world, *viz.* *For he shall save his people from their sins*¹.

Others have been called Saviours upon gaining a victory; for delivering families, cities or kingdoms, from slavery and misery. So it is said, *God raised up saviours to his people Israel*². When *Flaminius* delivered the *Grecians* from servitude, and liberty was proclaimed by his order at the *Isthmian* games, the people cried out, *Σωτήρ, Σωτήρ, a Saviour*, with so strong and loud a cry, that the air was so rent and shattered, that *Plutarch* says, The very birds fell down dead upon the place. King *William*, our glorious deliverer, may be called a *Saviour* in such a sense;

Soter, by the *Rhodians*, for bread, saving their lives by sending them corn in their extremity.

¹ *Eum locum tota ecclesia omnesq; doctores haecenus sic intellexerunt: quod nomen Jesus idem valeat quod servator: veniatq; a ibemate πρῶν propterea, quod ipsemet Angelus, nominis, etymologia, illis sequentibus (ipse enim servabit populum suum a peccatis ejus) declarat. H. Illyric. Cont. Osiand.*

² *Judg. iii. 9, 15.*

when

when he came over to us, bringing one salvation along with him, and projecting many, many, future salvations for us and our posterity; wrapt up in that most invaluable blessing of the *Protestant succession*, that has now so happily and wonderfully taken place. The whole nation was then under deep impressions. We felt a great deal, but saw a great deal more coming. The joy was excessive, as the apprehensions before were dreadful. The misery then stood near, in full view, obvious to every capacity. Now it is removed at above thirty years distance, it requires something of good sense, memory and gratitude, to be affected by it; and these do not abound in the world. *When God turned the captivity of our Jacob, we were like men that dreamed*; and since that time, some have fallen asleep, and others worse, wakeful and watching for mischief, to bring us back again into the same anguish that then hung upon every soul.

Having borrowed an illustration from *T. Flaminius's* proclaiming liberty to the *Creeks*, I cannot forbear transcribing the passage out of *Plutarch*, it carries so lively an image of our own transport, at the time of our great deliverance.

“ The *Isthmian* games (says the historian
“ *in vita T. Flaminii*) were now renewed,
“ and multitudes sat crowded in the theatre
“ to

“ to see the exercises ; for *Greece*, who, of
“ late days, not only found respite from
“ war, and was in full possession of peace,
“ but entertained farther hopes of regaining
“ their liberty too, made holiday for it ; as
“ these were in celebrating, silence was com-
“ manded by sound of trumpet ; and the
“ cryer, stepping forth amidst the specta-
“ tors, makes proclamation, that the *Roman*
“ senate, and *Titus Quintus*, the proconsular
“ general, having vanquished king *Philip*,
“ and the *Macedonians*, restored the *Corin-*
“ *thians*, *Locrians*, *Phocæans*, *Eubæans*, *Achai-*
“ *ans*, *Pthiotæans*, *Magnetians*, *Thessalians*, and
“ *Parræbians*, to their own country laws
“ and liberty ; took off all impositions upon
“ them, and withdrew their garrisons thence.
“ At the first, many heard not at all, and
“ others not distinctly what was said ; but
“ an odd kind of bustle and stir there was
“ in the theatre, some wondering, some
“ asking, some calling out to the cryer ;
“ *Repeat that again, repeat that again.*
“ Wherefore fresh silence was made ; the
“ cryer raising his voice, his speech more
“ easily reached the ears of the company :
“ the shout which in the *extasy* of joy they
“ gave, was so incredibly great, that it was
“ heard to the sea. The people all jumped
“ upon their legs, there was no farther re-
“ gard to the diversions they came for, but
“ all

“ all fell a leaping and dancing, and hugging one another; and all salute *Titus* with the title of *Saviour* and defender of *Greece*.” But these were only temporal salvations, and favours subordinate to the great *Jesus*, and the administration of his kingdom. It is *Jesus* that saves by these, and is a Saviour by his own power and merit, in a sense that carries an infinite emphasis and sweetness in it beyond all these; as will appear if we consider the *nature* of his salvation, and the *manner* of his effecting it.

§ 1. The *nature* of this *salvation*, which is from *sin* and *Satan*, from the wrath of God, unto Heaven and happiness.

1. It is a *salvation from sin*. As there is an whole Hell in the consequence of sin, which brought in all the miseries of this life, opened the mouth of the grave and Hell to us; so there is an whole Gospel in the name *Jesus*, and an whole Heaven included in *salvation* by him. He saves from the *guilt* of sin, that it should not condemn; from the dominion of sin, that it should no longer *reign in our mortal bodies*; nor domineer in our heart, affections and lives; to bid us go, and we go, come, and we come; to think, speak and act, as sin would have us, and we do it. He saves from what is called the *filth* of sin, as it is something
that

that renders us unlovely and odious in the sight of God; unqualifies for pure and spiritual company, and is the *abominable thing that his soul abhors*, and unfits for his presence and enjoyment. He saves us from the *tormenting* sense of sin, that it may not terrify, disturb and pain the conscience, to the destruction of inward peace and joy in the *Holy Ghost*. He saves from that tormenting sense of sin which often makes a man a terror to himself, and a pity to others; and is an instance how dreadful a thing it is to *fall into the hands of a living God*. For being *justified by faith, we have peace with God*. He saves from the destructive consequences of sin, though not from the miseries of this life intirely, nor the dishonours of the grave, yet so far from the evil of both, as to turn them into gain, and makes them the means of our escaping God's wrath; which is the second thing to be taken notice of.

2. He saves us from the *wrath of God*. Even *Jesus who delivers us from wrath to come*¹, tell me what the wrath of God is; and I can tell you better what the sweetness of this name Jesus is. *Even as thy fear is so thy wrath*. According to our dread of that wrath of God must be the loveliness of that Jesus who delivers us from it. *Much more*

¹ 1 Thes. i. 10.

(says

(says the apostle) *being now justified by his blood, we shall be saved from wrath to come*¹.

3. This salvation is not merely negative, from sin and the wrath of God, but of a positive nature, he saves *unto Heaven, unto happiness*.

To God my chief good; my last end; my only portion; my sovereign Lord. To Heaven, my better paradise than that from which sin banished my first father and all his family: to Heaven, the palace of the eternal king; of which sin had made me incapable. To say all that I can say in the least compass that I can, it includes the enjoyment of God and all his perfections; the *holy spirit* with all his graces, *Jesus Christ* in all his offices, and with all his benefits; the *gospel* with all its promises; the *covenant of grace* with all its privileges; *Heaven* with all its glories; and an eternity of all. This is compleat and great; a compleat salvation, *he is able to save to the utmost*; and a great salvation, *how shall we escape if we neglect so great salvation?* It must needs be, that my happiness consists in likeness to God, and enjoyment of him. Without likeness there could be no enjoyment. Where there is no similitude of temper and disposition, there can be no more pleasure, than there can be, where there is no agreement between

¹ Rom. v. 9.

the object and the faculty. This evidence arises from the nature of the thing; but there is another proof from two such testimonies as cannot be gainsaid. The one witness is the *Holy Ghost*, *beloved*, *now are we the sons of God*, and it does not (yet fully) appear what we shall be, but this we know that when he shall appear, we shall be like him, for we shall see him as he is¹, (i. e.) we do not know at present the particular circumstances of our felicity; but this we know in the general, that it is to consist in a likeness to God. The other testimony is that of the *Devil himself*, when he tempted our first parents, with that, *ye shall be like gods*, which he would never have made use of, if it had not been a received notion with them, and a thing allowed by him, that to be like God, was the most tempting thing in the world. It is that which fits for, and assures us of the enjoyment of God. *As for me, I shall behold thy face in righteousness, I shall be satisfied when I awake in thy likeness*². Likeness and enjoyment make up the *Psalmist's* satisfaction. Likeness is a great part of our happiness in it self, our subjective happiness; and a disposition or qualification, *to behold his face*, (i. e.) enjoy him according to our measures of receiving, and his manner of communicating himself to us.

¹ 1 John iii. 2.² Psal. xvii. 15.

§ 2. The way and manner, by which *Jesus* saves his people from their sins.

In the general thus. He saves us from the guilt of sin, by *justifying us freely by his grace, through the redemption that is in Christ Jesus*: From the power and dominion of sin, by *teaching us to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godlily, in this evil world*: from the filth and stain of sin, by *the washing of regeneration, and the renewal of the Holy Ghost; and sanctifying us throughout in body, soul, and spirit*: from the tormenting sense of sin, by *sprinkling our consciences from dead works*; evidencing our interest in his atoning sacrifice: From the consequences of sin, by *suffering for us, the just for the unjust, that he might bring us to God, and deliver us from wrath to come*; and at length from the very being of sin, by *presenting us perfect and without blame before him in love, and without spot or wrinkle, or any such thing*.

From all these evils, and unto the enjoyment of an happiness that begins here in this life, in a justified state, an holy nature, communion with God, peace of conscience, and joy in the *Holy Ghost*; and is compleated gradually hereafter. First, the departed soul enters the happiness of the separate state; then soul and body united, fitted more for one another, and both for God,

do for ever take possession of that kingdom prepared for them from the foundation of the world.

But to be a little more particular,

1. He has *meritoriously* procured and obtained for us this salvation. It cost him dear to put on this name, and be called *Jesus*. It cost him his life and blood. He had before many great and glorious names. The name *Jehovah* was in him. The *wonderful Counsellor, the everlasting Father, the Prince of peace, the mighty God, the wisdom that dwelt with prudence, the word that was with God, and was God*. He had the worship of Angels, and glory with the Father before the world began. But if he will wear the name *Jesus* among the rest, he must pay for it; and he did so: the price of his most precious blood as of a lamb without spot, and so he became our Saviour; at the same price by which he bought our souls and Heaven for them, he bought this name for himself. God sent his Son into the world, that the world through him might be saved¹. If while we were enemies, we were reconciled by his death, how much more being now reconciled, we shall be saved by his life².

2. He *doctrinally* shews his people the way of this salvation, as the great prophet

¹ John iii. 17.

² Rom. v. 10.

of the church, revealing to us, by his word and Spirit, the will and way of God for our salvation.

This he did in his own person, when he went about *teaching and preaching the kingdom of God*. After that, by the apostles, he sent forth, teaching to observe whatsoever he had commanded: who were the servants, of the most high God, who shew unto us the way of salvation¹. And afterwards by his ministers, who preach the same faith in Christ, repentance towards God, and holiness of heart and life, without which no man shall see the Lord.

Jesus hath the words of eternal life. No man hath seen God at any time, the only begotten son, who is in the bosom of the father he hath declared him². He who was one with him, entirely beloved by him, entirely acquainted with all his counsels, and will, and therefore qualified beyond all to reveal so much of the nature, mind and will of God, as was necessary to our salvation. He hath declared him, so as he was never before declared. He hath declared the nature of the happiness, the way to it, and so brought life and immortality to light by the Gospel.

3. He does efficaciously begin, and carry on, and perfect the work of this salvation in our souls.

¹ Acts xvi. 17.

² John i. 18.

When

When he makes his word the *power of God to salvation*. When the *arm of the Lord is made bare, the report of the Lord is believed*. When light and knowledge break in upon the mind, and conviction bears in upon the conscience and judgment; conviction of the evil of sin, and the terrors of the Lord; of the necessity of Christ; of the excellency of holiness: when faith, which is the *gift of God, and comes by hearing*, opens its eye upon invisible things, and lets fall from it at the same time a tear of godly sorrow, which leadeth to repentance; mourning over, and turning from sin, to newness of life: then it is, those words are fulfilled, *awake thou that sleepest, and arise from the dead, and Christ shall give thee life*. The night of darkness and sin is over, and we become the children of that day; which from the first dawn of it *shines more and more until the perfect, the eternal day*.

4. JESUS actually confers salvation upon his people, and renders it compleat.

It is from his hand they must receive their crown, because by his blood it was bought. *Be thou faithful unto the death, I will give thee a crown of life*. As Joshua his namesake and type, actually led his people into Canaan, and gave them every one their inheritance by lot; so will the Lord Jesus give to every one according to his lot. As thou
hast

hast given him power over all flesh, that he should give eternal life to as many as thou hast given him¹.

III. Some practical use of all this.

It is said in the song of Solomon, *thy name is as ointment poured forth, therefore do the virgins love thee*². Precious ointment was in use among the eastern people, for medicinal purposes, as well as to give a beauty and lustre to the countenance. Their riches did also consist in sweet oils and costly perfumes; and when they were poured out, either for use or payment, they diffused a lovely fragrancý all around. This is the great name, of which the comparison is made; and how well the name *Jesus* answers to all that is healing, enriching, beautifying or restoring, we have already seen in part; and shall see a little farther in the use that is to be made of it, by way of inference and exhortation; and first by way of inference.

1. How much was his heart set upon our salvation. And how great an account he made of it, since he puts it into his Name?

It must be something a person values himself upon, and glories in, that is worked

¹ John xvii. 2.

² Cant. i. 3.

up into his name. Sometimes the noble actions of ancestors; sometimes the eminent qualities that distinguish their own character; these are blazoned in coats of arms, drawn in paintings, artfully woven into hangings, or added to the *name*, and made a part of the royal stile and state of the person, *in perpetuam rei memoriam*. *Salvation* is woven into the name and stile of our sovereign Lord *Jesus*; to shew what it is his heart was set upon; what he aims at, and glories in. With this name he came into the world. With this he went through it. With this he went out of it; and with this he lives above, and bears it about him always; not so much a *memento* to himself, as a pledge to us, of the business he came down, and went up for, *viz. to save his people from their sins*.

2. We observe the *different genius and design* of his name, and of some other *great names* in the world.

When a great prince is born into this world, he usually takes his name from some province or principality. After that, they either take to themselves, or flattery ascribes to them, the additional titles of *excellence*, *highness*, or the *great*, as *Alexander the great*, *Pompey the great*; but when the God, that made all worlds, put on the nature of man, and the name *Jesus*, he had not one foot of land to take a denomination from, as he
was

was the man *Jesus*: for though the earth was the Lord's, and the fulness thereof, yet the son of man had not where to lay his head.

Some have taken their names from the devastation and ruin they have carried with them wherever they went: from the desolation of provinces; the overturning of kingdoms and empires. *Scipio* takes the name, *Africanus*, from the havock he made in *Africa*. And another *Scipio* is called *Asiaticus*, from the like doings in *Asia*. *Germanicus* another, from his exploits in *Germany*. These men carried the blood and ruin of thousands in their formidable names. But when the Lord *Jesus* comes into the world (no mean person neither, for the Angel said of him, *he shall be great, and shall be called the Son of the highest, and the Lord shall give unto him the throne of his father David*;) What is the name this great person fits on to himself? Whence does he take his name? Does he borrow it from the destruction of the fallen angels? Or from the final victory he will obtain over all his enemies, that would not that he should reign over them? No, but from something that lay nearer his heart than all this, the *salvation of his people from their sins*.

What *Themistius* said once to *Valens*, the emperor, in order to inspire him with compassion towards a city, that had so highly
D incurred

incur'd his displeasure, that he was resolv'd it should be destroyed: *How much more excellent, great prince, is it, that you should derive your name from a people that you have spared, than from a people that you have destroyed?* is here infinitely out-done: for "blessed
 "JESUS, how much more excellent is thy
 "name, which thou hast derived from a
 "people thou hast saved, rather than from
 "a people thou couldst so easily destroy?
 "A name like thyself, all sweetness, goodness, and love; it carries no blood in it
 "but thine own, shed in order to accomplish the salvation it imports."

3. *The good or evil that is merely temporal, is of a consideration infinitely below that which is eternal.* When we consider that it is *salvation from our sins* that he has put into his name; when we consider that his doctrine and example, his labours and sufferings, do all conspire towards this, as their main end: the planting the divine nature in the world, and rooting out sin; the inference is plain, that planting the world with holiness, and saving from sin, was an undertaking most worthy of his incarnation. "The Jews
 "vainly expected that he should have built
 "them up into a most glorious empire, and
 "secured to them the enjoyments, honours
 "and pleasures of this life. But since the
 "great and humble Jesus despised *that*, as
 "a trif-

“ a trifling design in comparison of *this*,
 “ it manifestly appears, that saving from
 “ sin, and planting holiness in the world,
 “ is above all the romantick gallantry of
 “ ambitious spirits. To be good, is more
 “ than to be great. To despise the world,
 “ is more than to conquer it with arms.
 “ To subdue the flesh, is more than to care
 “ it with all the flattery of luxury and
 “ greatness. To know God, and obey his
 “ will, is greater honour, than to com-
 “ mand the titles and fortunes of man-
 “ kind’.”

4. We ought to observe, how he *acted up to the full meaning of his name, to quicken us to act up to our expectation from it*. Salvation is in his name. Temporal salvation comes out of it sometimes; as often as it is necessary to the spiritual and eternal.

Whenever he said, *arise and walk*, and healed the body; whenever he said, *thy sins are forgiven, and healed the soul*, and when he said, *deliver him from going down to the pit, I have found a ransom*, he is acting up to the name *Jesus*, and expounding upon his own name.

Lord, remember me, says the penitent thief, *when thou comest into thy kingdom*. One of the ancient writers addresses that petitioner after this manner, “ Whence didst thou

’ Dr. Lucas.

“ know that same person, that died in thy
 “ company, and passed for a malefactor
 “ like thy self; how didst thou know that he
 “ was *thy Lord and Saviour?*” And he makes
 him answer thus; “ *Oh, says he, I could dis-*
 “ *cern it by the very testimony of his enemies.*
 “ *Those words, which they flung upon him in*
 “ *reproach, he saved others; himself he can-*
 “ *not save, this looks so like a saviour; to save*
 “ *others by giving up himself!* that he saved
 “ not himself, was not for want of power;
 “ for then he could not have saved others;
 “ but for this cause he would not save him-
 “ self, that he might save others’.”

So when *Pilate* gave this testimony to our
 Lord, *I find no cause of death in this man*; St.
Ambrose has this remark upon it: “ *Alas!*
 “ (says he) *there was indeed no cause of death*
 “ *in the man; for he was innocent: but there*
 “ *was a cause of death in his name; for which*
 “ *he must die, in order to make good.*” His name
Jesus upon the cross, was a certificate of the
 cause, end, and design of his death.

The inscription over a malefactor usually
 signifies what he has done; *that* over our
 Saviour, signified what he *must do*; viz. *save*
his people from their sins; as a sacrifice.
 “ *Therefore you are mistaken, O ye Jews, (con-*
 “ *tinues he) when you said, let him come down*
 “ *from the cross and we will believe. Had he*

¹ Bernard. de epih. ferm. 2d.

“ come down, he would have left his name Jesus
 “ behind him, and we should have had reason
 “ to have inverted the argument, and to have
 “ said, he hath saved himself, and therefore he
 “ cannot save us, and we will not believe in
 “ him. You should rather have said, if he
 “ be the king of Israel, let him die for Israel.
 “ If he be the son of God, let him die for the
 “ people of God. If he be indeed the Jesus,
 “ let him not desert his name. *Ideo nomen*
 “ *non deseruisti tuum.*”

He would not abandon his character;
 no, that inscription was written in *Latin*,
Greek and *Hebrew*; three languages, that
 would then have gone over all the world;
 as if designed to express that he died to save
 out of all *kindreds, tongues and people*. In
 a word, had he come down from the cross
 and *saved himself*, he might have been our
 lord, or any other name, becoming so great
 a person, but *Jesus*, in the sense of the text,
 he could not be.

In the next place, these considerations on
 the name Jesus will give a proper occasion
 for some exhortations. As,

1. Let us *act up to our expectations from this*
name.

You all know what you expect from
 JESUS—*salvation from your sins*—Then let us
 act like those who expect to be saved from
 their sins, and not as if we hoped to be saved
 in them. Do not let us expect *that* from
 the

the name, which *Christ* never put into it, nor designed should ever come out of it. *Jesus* is a sweet name (says one) but men do not love it should be *Lord Jesus*. *Grace be with all them that love our Lord Jesus Christ, in sincerity*¹, *amen*. They will not have him as God offers him, to be a *prince and a saviour*. They divide what God has joined, the *king* and the *priest*. They divide here too: they would be content to have *some* of their sins destroyed; but they cannot leave the lap of *Dalilah*, nor divorce the beloved *Herodias*. They cannot be cruel to a *right-eye*, nor to a *right-hand*. If the Lord will but pardon them in this thing, he shall be their *Jesus* too, for all the rest. But what if *Jesus* and you part upon this? Will you give up your interest in this dear name, for any one lust in the world? No, fall out with it, mourn over it, turn from it, withdraw from every occasion of it. Do they, who expect or desire to be saved from the plague, do they frequent the pest-house? Do they, who desire to be saved from falling, dance and play carelessly upon the edge of a precipice? Do they, who expect or desire to be saved from sin, *lead themselves into temptation*?

2. *Look to your interest in this dear name, and in all the import of it.*

¹ Eph. vi. 24.

And

And let me enquire of myself;

Do I love him above all things, so as that for his sake, and in comparison of him, all things else are counted as *dross and dung*? Happy they, who to such a question can answer with the apostle *Paul*, yea doubtless, and I count all things but loss, for the excellency of the knowledge of *Christ Jesus my Lord*, for whom I have suffered the loss of all things, and do count them but dung that I may win *Christ*'.

Do you think, that he by himself alone, can make you happy without the things of this world? If God should strip you of every thing else, though the fig-tree should not blossom, neither fruit should be in the vines: though the labour of the olive should fail, and the fields should yield no meat: though the flock should be cut off from the fold, and there should be no herd in the stalls, yet will you rejoice in the Lord, and joy in the God of your salvation; though there should be a total failure of all creature comforts, yet could I rejoice in *Jesus*, who will never fail me, never leave me, nor forsake me? The Lord God is my strength, and he will make my feet like hinds feet, and will make me walk upon mine high places. v. 19. To the chief singer on my stringed instrument, Q. D. as a testimony of joy in God, even though I should be so reduced, I appoint

¹ Phil. ii. 8.

the chief master of musick, to set this prayer to a tune fit for my *stringed instrument*¹. *The Lord is my portion, saith my soul, therefore will I trust in him.* And because he is so, I will account the *lines* to have fallen to me in pleasant places, and that I have a goodly heritage.

But, says the carnal mind, will an interest in this Jesus quench my thirst, when I am dry? Will it cloath my naked children, or go to market for them, and fetch home provisions? I answer, is it more likely that all this should be done without an interest in him; by throwing off regard to him, who has all hearts and ways of men, in his hand; and thereby forfeiting his regards to thee? I answer again, that it may be, an interest in this Jesus may do all this for thee; because it does interest thee in those promises which are said to belong to godliness, *and godliness hath the promise of this life as well as that which is to come.* But I answer farther, that whether it do all this or not, it will do something better and greater; as much better and greater as heaven is, in comparison of earth; the soul, than the body; and eternity than time: if God will either provide for us in this world, or take us out of it to heaven, we have no harm done us.

¹ Hab. iii. 17.

But

But farther still, nothing can suffice without this. Give the soul riches, pleasures, honours, they will not satisfy. It languishes after *Jesus*. You must give him *Jesus* or else he dies. Riches, without him, are a snare; the *prosperity of the fool that destroys*. Beauty, without this, is an alluring varnish thrown over poison and death. Honours are but an elevation to a greater height, in order to the deeper fall. To return to the question. Is our heart with him? How can we say we love him, if *our heart be not with him*? Do we love to think of him? Are we uneasy without him? When he is withdrawn, are we unquiet and restless, till he return to us again? Are we afraid to offend him, and sorry when we have done so? Do we mourn after the Lord, if he hides his face? And are restless till we have found him, *whom our souls love*? Do we long to see him, meet him, and be with him?

This enquiry will concern two sorts of persons.

1. First, those who, *have not as yet an interest in this name*, and the blessed meaning of it. Let me represent a few things to you, to co-operate with the design of *Jesus* in taking that name upon him. As thus,

It is *better to know* that you have not an interest in him, whilst it may be had, than to go on in the ignorance of your condition;

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it is better to find out our wants while they may be supplied, than to let the matter run on till it is too late. You may have an interest in the saving import of this name, as freely as others. *He shall save his people*—you may be his people, as well as any that are called so. They, who are now his people, were once, *lo ammi*, were not his people. You, who are not now, may be so. You are undone, if you are not. For there is no *other name given under heaven, whereby you can be saved*. Nor any other way of your being saved by that name, but by becoming his people; for that name carries in it, *salvation to his people*. *He shall save his people from their sins*. And besides, all the other names, he wears, will signify nothing to you, without this; nothing that you can take any comfort in. They will all be against you, and this name too will be against you, if it be not for you, if *you neglect so great salvation*.

2. To those who find they *have an interest in this blessed name*, I have a few things to say, and so close.

In the first place, make *use of this name with God*. You have frequent business at the court above, unless you are prayerless persons. You have suits there depending, about *mercy and grace*. Whose name or interest can you use but this of *Jesus*? It is with a mixture of
of

of pity and indignation that we hear the poor deluded *Papist* crying out, *Oh! holy Mary, mother of God, pray for us. Oh, sancte Paule, &c. Ora pro nobis, &c. St. Paul, St. Peter, &c.* and to all the rest of the saints, upon their list, *pray for us.* As if the names of *Mary, St. Peter, and St. Paul,* or a thousand other names, had any thing in them like the name *Jesus.* May not our Lord *Jesus* expostulate with these people, and say,
 “ What did I come down, and put on this
 “ name for? Did I put salvation into my
 “ name, to have others sought unto for the
 “ salvation it contains? Have I not told you,
 “ there is *one mediator between God and man,*
 “ *the man Christ Jesus?* Have I not told you,
 “ that this is a name *above every name,* and
 “ that *in this name of Jesus every knee shall bow?*
 “ Have I not told you, that *whatsoever you*
 “ *do, you must do all in the name of the Lord*
 “ *Jesus?* Is this office conferred on the king’s
 “ son, and do you go to the king’s servants?
 “ Have I not told you, that *whatever you ask*
 “ *in my name, you shall receive?* And by refer-
 “ ring all along to my own name, do I not
 “ plainly disallow the use of any other
 “ name?”

Again :

▪ After the mention of such plain scriptures as these, with what indignation must a christian read the story of *Tracy and Brown,* who by the *Convocation* in 1531, were prosecuted

Again: Use this name with *Jesus* himself. Go to him and say, "Oh! *Jesus*, I am a poor
 " sinner. I am come where thou hast bid
 " me come, and where thy name invites me
 " to come. I bring along with me thy dear

prosecuted even after death, for taking no notice of other mediators, besides *Jesus Christ*, the only mediator between God and man. Take the story in the words of *Bishop Burnet's Hist. Ref. V. iii. p. 76.*

" The first motion, made by the lower-house, was
 " concerning *Tracy's* testament; who had left his soul to
 " God through *Jesus Christ*, to whose intercession alone
 " he trusted, without the help of any other saint, there-
 " fore he left no part of his goods to any that should pray
 " for his soul. This touching the clergy very sensibly,
 " they begun with it, and a commission was given for
 " raising his body."

" In the following session, the prolocutor complained
 " of another testament made by one *Brown of Bristol*, in
 " the same strain. So to prevent the spreading of such
 " an example, it was ordered that *Tracy's* body should be
 " dug up and burnt."

This was done, to be sure, in the name of *Jesus*, as there are many things done in his name, directly against his will and his commands. Mankind was very excusable in comparison, for finding out other mediators, before God had declared to the world that he had appointed his *son* to be our only advocate and intercessor; but for those who own his mediatorship, to make choice of others besides him, is to call in question the wisdom of the father, or the sufficiency, interest, or kindness of the son. For if God hath appointed him for this end, and he be able to go through his work, and willing to help all that address themselves to him; what need to call in other assistants? Yea, what a dishonour is it for him to stand by, and application be made to them to do that office, which he was appointed alone to discharge.

Bp. Stillingfleet, of the nature of superstition.

" name,

“ name, *Jesus*. A name thou hast given
 “ out on purpose to encourage our pleas
 “ upon it, like so many bills of credit to be
 “ drawn upon the *riches of grace*, contained
 “ in that name. Does it not import salva-
 “ tion from my sins also? Thou that wouldst
 “ not leave thy name upon a cross, wilt
 “ thou slight it upon a throne? A throne
 “ of grace, when it is duly pleaded before
 “ thee? No, it shall never be said that any
 “ petition was in a due manner presented
 “ in that name, that thou didst not answer.
 “ For thy name’s sake therefore, for the
 “ credit of thy name *Jesus*, save me from my
 “ sins.”

Farther: *Use this name, Jesus, with others.*
 Let me use this name with you, as the apostle
 did to the *Thessalonians*, *we beseech you brethren,*
and exhort you by the Lord Jesus, that as you
have received of us, how you ought to walk, so
you would abound more and more.

Once more, use it with *your selves*. Try
 what it will do against sin and Satan. It
 will not indeed work like a *charm*, but it is
 certain there are charms in it, that a good
 soul cannot easily resist. While I say with
 myself, upon occasion of sin or temptation ;
 “ Is this, oh my soul, is this worthy of that
 “ dear name I shelter my self under? Is this

¹ Theff. iv. 1.

“ fuitable to the interest I claim in it, and
 “ the expectation I have from it?”

The name *Jefus*¹ has done wonders in time past. In the apostles days, many signs and wonders were done by *the name of thy holy child Jefus*. And after their days for some time in the primitive church; we call *Jefus our helper and redeemer*, (says *Justin Martyr*,) *the virtue of whose name the devils tremble at and fear*; and even at this day, being abjured by the name *Jefus Christ*, who was crucified under *Pontius Pilate*, the governor of *Judea*, they obey us: that thence also it may appear unto all, that the father hath given him so great power, that even the devils are subject to his name, and to the oeconomy of his passion—but if you should abjure them by the names of any of the kings and prophets, or patriarchs, that have been among you, not one of them would yield obedience².

Depend firmly upon this name, and believe in it. This is his commandment, *that we believe on the name of his son Jefus Christ*, and that we love one another as he hath commanded us³. Believe that he is, and will be, and will do, all that which his name imports.

Love and reverence this name, while others abuse it, some in swearing by it, some in presuming upon it, and others in a super-

¹ Acts iv. 30.
View of Antiquity.

² Dialog. cum Triphon. in *Hanmer's*
³ John iii. 23.

stitious use of it'. There are that bow to it in the church, and swear by it in the street, and trample it under foot in their lives. There can be neither love nor reverence to this name, while those sins are retained and loved at the same time, the salvation from which, is the very meaning of it. It is a banter upon the name *Jesus*, to sham off this *reason* of the name, while the head bows to the *sound* of it. To bow in the name of *Jesus*², is to submit to his authority, in his name to bring all our petitions, and depend upon his recommendation of us to the divine acceptance. Without this, our outward reverence is but repeating the mockery of *bail king of the Jews*, and smiting him; or *bail master*, and betraying him with *Judas*. The knees that are to bow, are in *heaven*, as well as *the earth*. Spirits above, or below, have no knees, but are in subjection to the majesty and power, glory and authority of *Jesus*.

It is observed of Mr. *Herbert*, the divine poet, that whenever he mentioned the name

¹ *Papists* ascribe an efficacy to the name *Jesus*, for driving away the devil, diseases and enemies, from man and beasts. It is used much to the same superstitious or prophane purpose, by those who, when any accident happens, suddenly cry out, *oh; Jesus!* some write it on paper and parchment, and hang it about their necks, or fix it up at their doors, and with the names of *Mary* and *St. Anne* added, think it a wonderful protection against the plague.

² *Phil. ii. 9.*

Jesus,

Jesus, with any solemnity, it was always with the addition of *Jesus my master*. St. *Austin* in his confessions tells us, that he used to read *Cicero*, and was very much delighted with that inimitable master of eloquence, but at length he did not find so much pleasure in him, because he could not find the name *Jesus* there. For (says he) *through thy goodness, oh Lord, the name of thy dear son, my Saviour Jesus, was so ingraven upon my heart, that nothing could recommend it self to me upon any other score, at least not so much, if it wanted that.*

St. *Ambrose* has composed an hymn upon the name *Jesus*, wherein the *sentiments* are as much beyond the *diction* and *stile*, as he was a better *christian*, than he was a poet: some of it is to this purpose. “Thy name
 “is music to the ear, sweetness to the mouth,
 “and a cordial to the heart. A thousand
 “desires go up towards thee. But why do
 “I say a thousand, when thou art infinitely
 “desirable? *Altogether lovely*? Oh! when
 “wilt thou come, and by thy coming make
 “me glad, with a gladness and joy, not
 “arising from the slight refreshments of
 “life, but from the compleat satisfaction
 “of my whole soul? In the mean time, I
 “languish after thee; my soul is inflamed
 “with unextinguishable affection, to love
 “and obey thee with *all my heart and spirit.*
 “*Jesus,*

“ *Jesus*, thou refuge of the penitent mourner, saviour of the world; reward of the conqueror, the joy and beauty of the heavenly world; hear the prayer of him, who desires nothing in comparison of thee.”

Take the comfort from this name, which it affords, against the fears that may arise from the power of our enemies, or our own weakness.

I disquieted myself in vain, when I sat down and said, “ What will become of me at last? corruption within, temptations without! an insnaring world! a subtle devil! a powerful adversary, by his great cunning and vast experience in the arts of destruction! all this is true, but *why art thou cast down, oh my soul?* I will set *Jesus* against them all; the salvation wrapped up in that name is superior to all hazard or difficulty arising from these.”

3. Consider, that the *time is coming*, when this name *Jesus* will be the most lovely sound, and *he* that wears it, appear to be the most lovely person in the world.

At death, oh then for an interest in this *Jesus*, and all the saving import of his name! at judgment, when he shall come in the glory of his father, and in the glory of his holy angels, and in his own glory: when he shall take his place upon the throne, as judge of the world, and as the Saviour of them that believe in

Jesus. Let them that are able, figure to themselves, with what a spirit and joy they will look up to him, who have an interest in him, and *lift up their heads, because their redemption, and Redeemer are come.* As for others, I am persuaded, they would never have been represented crying *to the rocks and to the mountains to fall on them, and hide them from his face,* if it were to any purpose to cry to *Jesus* himself at that day. “No, says “*Jesus*, I wore this name long enough to “let you know, that I was desirous of your “salvation, as well as that of others, *but you “would none of me.* You have no more to “do with that name. I am judge of all the “world, and will give to every man according “to his works; but I am *Jesus* only to those “who believe in me, and belong to me. “Your sins have ruined you, which you “would not be saved from; and when you “despised the reason of this name, you threw “away the benefit of it too.—*Depart from “me, Jesus knows you not.*”—To have damnation pronounced by one whose name carries salvation in it!—But then to those on the right-hand—“*Come ye blessed of my father; come “and enjoy the full contents of his name “Jesus in a compleat salvation.*—You see “the misery I have saved you from; from “weeping, wailing, and gnashing of teeth; “from eternal confusion, despair and an-
“guish;

“guish; immortal flames, and the *worm*
“*that never dies*. Come and take possession
“of what I have saved you to: *the kingdom*
“*prepared for you from the foundation of the*
“*world*.” And then placing himself at the
head of all the church, he leads up the
beautiful, the glorious triumph; and after
they have been presented to the father, a
glorious church without spot, welcomed by an-
gels, and have taken their allotted places and
stations, all they shall hear, see and enjoy,
for ever, will be the eternal unfolding of the
name *Jesus*.

*Holy and reverend is his name;
How glorious, and how sweet!
All greatness and all goodness too
I th' name of Jesus meet.*

*A name vile men shall one day dread,
As now the devils fear;
A name the heavenly hosts adore,
To pardon'd sinners dear:*

*Most dear to them by stronger ties
Of his redeeming love,
Which by a thousand torments try'd
Did ever constant prove.*

All

*All that's within me bless and praise
My Saviour and my king;
When he's the subject of my song,
Who can forbear to sing?*

J. STENNET.

F I N I S.

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